INFATUATION OF WHITE GIRL FOR NEGRO LOVER GETS HIM, RIVAL JAILED

LOS ANGELES, Feb. 23—(A?)—A white mother had he daughter placed in a psychopathi ward and a peculiar interracia love-triangle was revealed Frida when two young colored me were arrested, charged with sus picion of rape assertedly commit ted upon Maybelle Townsend, 19 nd white. The young men ar- ested were Floyd Drone, 22, an Luther Haney, 21, both are wash rs. The girl allegedly met Bruc n January and stayed with hir n'il Jan. 19, when she went t her home in Beverly Hills an tayed one week.

According to reports, the girl returned to Drone after he assert dly wrote notes and pleaded for er return. Drone was arrested n her company and later Haney vas arrested at his home after it was reported that he had tried to steal the affections of the girl and had courted her during Drone's absence. The young woman was not held, but released to her mother who will place her in a sanitarium for observation to determine her mental capacity, it is said.

Bilbo Would Make Intermarriage Crime

WASHINGTON

Interracial marriages would be forbidden in Federal territory under the terms of a bill introduced in the Senate Monday by Senator Theodore G. Bilbo (Dem., Miss.).

The bill would make invalid any ceremony purporting to marry a colored and a white person. Under its provision it would also be unlawful for any person knowingly to attempt to marry a colored and a white person, or for any person to conduct such a ceremony.

Violation of any of the provisions of the bill would subject a person, upon conviction, to imprisonment for not less than two years and not more than five years.

IMREDYS IN AMERICA

The week's international laugh is on Premier Bela Imredy of Hungary, father of an anti-Jewish bill to exclude Jews and Christians with Jewish parentage from the Hungarian civil service and liberal professions while curtailing their position in trade and industry.

Premier Imredy resigned last week because Hungarian Nazis dug into his ancestry and discovered that his mother's grandfather was born a Jew, and that therefore he himself is Jewish.

Of course there is no such thing as Jewish blood, any more than there is Republican, monarchist or Mohammedan blood, and Premier Imredy was no different after he learned that his maternal greatgrandfather was born in the Jewish faith than he was before.

However, the European "blood" theories have long been current in America where one drop of "black" blood supposedly makes a perfectly white person a Negro whereas one drop of "white" blood does not make a perfectly black person a Caucasian.

If we ever have a Nazi regime here as diligently examining family trees as do the Nazis in Europe, there are going to be millions of white peolpe here who will find themselves in as great a dilemma as ex-Premier Imredy of Hungary.

There has been miscegenation in America since colored and white folk arrived on these shores, and it has been between white women and colored men as well as between white men and colored women.

Within only 15 generations each individual possesses 65,534 ancestors; and allowing 20 years for each generation that carries us back to 1639, so that if there were only 1,000 cases of miscegenation in all America at that time (and the practice was fairly general), there are now 65,534,000 descendants, or half our population.

In this connection, the Richmond News-Leader declared editorially at the time of the agitation for the Racial Integrity Law, that the following eminent Virginians living and dead, would have to be classed as Negroes if the law was passed:

"Two U. S. Senators, a U. S. Ambassador to France, five generals, two Presidents of the U. S., two Secretaries of War, three of the most distinguished of Southern novelists, three Governors of Virginia, a Speaker of the House of Representatives, two bishops, three Congressmen, one Rear Admiral, two judges of the Virginia Supreme Court and many of the foremost officers of the Confederate Army."

Most of the white people east and south of the Appalachians who claim descent from "Indians" are actually Negroes, according to the American brand of anthropology becacause there hasn't been an Indian unmixed with African on the Atlantic seaboard for over a century and a half.

It is just possible that race prejudice persists so tenaciously in America, and even more so than in Europe, precisely because the two "races" are so closely akin.

The loudest shouters here for white racial integrity are often suspiciously dark.

PURITY OF RACE

A few years ago Virginia made an attempt to legislate purity into the white race. Such a bill was enacted into law by the legislature. It resulted in no avail, in fact it was noted that the effect was more of a boomerang. Hitler is leading in the attempt to make the Germans pure. For hundreds of years the Jews inhabited this country. There were intermarriages between the two races. Hitler has awaken too late so far as a complete purity of race is concerned. He wants the culture of the Germans to be unimpaired by keeping the race pure. Culture is above the purity of race. A number of ethnologists, in this as well as in other countries have discredited this race purity idea. In a recent address Secretary Ickes had occasion to remark that "We do not claim to be a pure race, since there is no such thing as a pure race. Our historians and sociologists tell us that great civilizations have always been the products of ethnic and cultured mixtures. Creative ideas spring from free contact between peoples; hence we believe in social harmony and international cooperation. France, to its everlasting credit in a decree stated "hatred between citizens must be suppressed and every possible effort must be made toward harmony and discipline."

Methodist Youth Contab For "Racial Amalgamation.

San Francisco—The United Conference of Methodist Youth meeting here this week, voted 24 to 1 on a recommendation to "recognize and make socially acceptable racial amalgamation."

Contained in the Conference's 13 point program of Christian Fellowship were six points for the "enrichment of racial friendships." They were:

"1. Use religious sources to overcome personal attitudes and prejudices.

2. Study the psychology, culture and background of racial groups.

3. Develope personal friendship with someone of another race.

4. Set examples of Christian fellowship in relation to other races.

5. Work toward equal educational, political, social and economic rights for all races.

6. Recognize and seek to make socially acceptable racial amalgamation."—Sepia Socialite

Fear of Intermarriage

By BENJAMIN E. MAYS

Dean, School of Religion, Howard University

Will Christian Fellowship In The Church and Home Lead To Intermarriage?

EDITOR'S NOTE: This is the fourth in a series of articles on the Christian Youth Conference held at Amsterdam, Holland, July 24-August 2.

THERE WAS NO mistaking the fact that the basic fear of having Christian fellowship in the church and in the Christian home across racial lines was the fear that such fellowship would lead to intermarriage. This fear was plainly expressed by a white South African. In other words there was a failure to distinguish between normal Christian fellowship as experienced at Amsterdam and social contacts designed for marriage, or social contacts that may lead to intermarriage.

DEAN MAYS

This fear leads to another basic issue which might have been more sharply put and more honestly faced at Amsterdam. Does Christian fellowship in the church—that is, does worshipping in the same church without discrimination, singing, praying, meditating and working together in the church—experiencing fellowship in Christian homes—do these activities lead to intermarriage?

It was pointed out that it would be most unfortunate to confuse in our thinking Christian fellowship, non-segregated church, with amalgamation or intermarriage. The two do not necessarily go together. The opinion was expressed that in Southern United States where the lines of seperation had been more tightly drawn than elsewhere in America, it was probably there that the percentage of promiscuous contacts across racial lines was, and had been, far greater than in the north where the lines are not so rigidly drawn.

Segregation is not the answer to the question, how to keep our "race pure." In New York City where Negroes and whites mingle more freely than elsewhere in the United States, there are very few intermarriages. Though Negroes are not, as a rule, wanted as members in the white churches of the north, they are privileged to worship in most of them. This has always been true, and it has not led to intermarriage. There is hardly enough evidence to support the contention that Christian fellowship leads to marriage. It is probably true that the more cultured and educated the members of two racial groups become, the less likely the possibility of intermarriage.

ANOTHER BASIC ISSUE

5. But to stop here would be an evasion. This leads to another basic issue which the coordinator raised but which time forbade discussion. Suppose Christian fellowship across racial lines in the church, in its organization, in its more informal fellowship, and in the Christian home—suppose these contacts do lead to intermarriage.

What is the duty of the Christian? Must the church seek first and foremost to maintain segregated churches though in doing so it sets the pace for, and takes the lead in and gives divine sanction to, deeper discriminations in civic, political, — educational, and economic areas, or should the church seek first and foremost to maintain Christian fellowship across racial lines regardless of social consequences? Though time did not permit the groups to discuss this issue, it is germane and fundamental to any discussion on Christian Youth and Race.

6. Another issue was clearly revealed. There were those who believed that segregation and equality are absolutely incompatible. As long as we accept segregation, we advocate inequality, thus making impossible the reality of the argument "separate but equal." This being true, segregation is highly unChristian,, because equality of opportunity underlies any Christian philosophy of life. This view was opposed by those who justified segregation as a means of preserving God-given differentiations.

7. There was another issue which provoked considerable discussion in both sections. How far should the church or the Christian go in accepting or breaking down the customs, mores and practices of society? To state it another way, from whom or from what source does the church or should the church get its authority—from the customs, traditions, mores, governments, ecclesiastical bodies, or God? Though admitting theoretically and actually that the Christian should obey God rather than man, there was no agreement as to how man is to know when he is obeying God and the further fact that there are loyalties other than God to which man owes allegiance. The members were not willing to be martyrs for God.

8. There were those who tended to deny the existence of prejudice on the ground of race and wanted to make it wholly cultural and religious. One of the experts, Miss Soga of South Africa, denied the cultural, economic, and religious basis of prejudice, arguing that—in South Africa it was wholly racial.

9. There was a live discussion centering around the issue that a good bit of racial prejudice accredited to the Old Testament was, on close study, not based on race but on religion and nationalism. The case of Ezra and Nehemiah was cited in substantiation of this point of view. Here was an effort to carry on and maintain the religion of the fathers, and a further effort to restore the national life of Germany. Whether racial or religious, the results were the same.

FINAL ISSUE

10. The final issue on which there was division of opinion was in response to the question put to the groups by their chairmen. Can the Amsterdam fellowship be duplicated back home? Fully 50 per cent of them stated that it could be, whereas the other 50 per cent said definitely that it just could not be done in their local communities.

When asked why, the following reasons were given: acquired prejudice, lack of Christian understanding, differences in culture, differences in language, blind acceptance of the mores, clannishness on the part of persecuted groups (for example, one person said the Jews stood apart), lack of mutual interest, fear of intermarriage, selfishness, lack of courage to do what one knows to be right, the desire of the dominant group to maintain its social prestige by keeping social distance, differences of culture, fear of something new. These answers reveal some light on the question, from whom does the Christian or the church take its authority?

TO THE RESCUE!

Negroes Intermarrying With Indians Preventing Extinction Of Tribe

Inquirer 7-25-39

WHO would have thought, two or three hundred years ago, that Negroes would serve as a force to temporarily fend off the extinction of an entire tribe of Indians? Few Indians, if any.

Yet, today, it's the infusion of Negro blood into the bloodstream of the once powerful Shinnecock tribe, of Long Island, N. Y., that is warding off the grim spectre of extinction which has overtaken one tribe of Indians after another.

The last of the Shinnecock tribe resides on an 800-acre reservation in the picturesque Shinnecock Hills near the far tip of Long Island. There are less than 200 left, and barely one-fourth of these are actually pure, full-blooded Shinnecocks.

In the veins of the other three-fourths flow liberal quantities of alien blood. The great preponderance is Negro, altho there are a very few cross-breeds resulting from intermarriage with Montauk, Navajo and one Apache Indian.

According to estimates, almost 40 per cent of the tribe has inter-married with Negroes. The Shinnecocks, themselves thrust aside by the white man, maintain no barriers against colored people, intermarriages flourishing.

Out of this unique situation a new, different people has arisen. For every individual on the reservation with straight, coal-black hair, high cheekbones, slightly narrow eyes and other physical characteristics of the Indian, there can be found another as much Aframerican in appearance as the most typical Harlemite.

GROUP NUMBERS 40 FAMILIES

The group numbers some 40 families in all; has a community all its own about three miles from Southampton, playground of New York's social elite. The reservation, which the Indians moved about 200 years ago, is the only remaining one on Long Island.

THE SHINNECOCKS, a branch of the Algonquin tribe, first signed a treaty with the whites, accepting a tract of land at Canoe Olace, 500 miles from the present site, in 1640. Gradually forced over by the encroaching white settlers, the tribe was placed on the present site and the New York State Legislature passed an act, granting the tribe full rights to the land, forbidding the members to sell to outsiders.

Since that time, the Indians have settled on the reservations in contentment, for the most part, although some of them occasionally leave to go to school or work elsewhere.

The majority of Negroes who have married into the tribe take up residence there, but tribal laws do not allow them to share in the land ownership, full title remaining with the Indian half of the couple, man or woman, and passing on directly to the offspring of the union.

OWN GOVERNING BODY

The group has its own local governing body, a board of three trustees, male members of the tribe, who are elected for one year terms the first Tuesday of each April by other men of the tribe. The voting takes place in Southampton under government supervision.

Similarly, for hospitalization, residents must be removed from the reservation, although several physicians, including one Dr. Mayes, a former Harlemite who now maintains offices in nearby Riverhead, respond regularly to calls on the reservation.

The Shinnecock Presbyterian Church is the principal church on the reservation. It was damaged by the hurricane of last fall which also took the lives of two Indian women, and is now being repaired and improved. Dedication services are planned for some time next month. The pastor, the Rev. William Newell, is not a Shinnecock but part Mohawk, part white.

The tribal members took part in the annual parade in Southampton on the 4th of July, and this year reached a high point when their delegation of marchers carried off the silver loving cup awarded to the parade unit making the most striking and attractive appearance.

MOST ARE PRESBYTERIANS

Although the majority of those on the reservation are affiliated with the Presbyterian church, there is also a Seventh Day Adventist Church on the reservation, to which a Rev. Nesbit, white, comes from Riverhead each week to conduct services.

Children on the reservation get their foundation education from a grade school over which a teacher appointed by the state government presides, The present teacher, Miss Lois Hunter, is the first native Indian teacher the school has had in many years.

Miss Hunter, who has studied at Trenton High School, Bordentown, Cheyney Teachers College and New York University, was born on the reservation and is a descendant of Father Cuffey, one of the famous Indian priests and scholars. Father Cuffey, whose grave is not far from the reservation, is still revered for his uplift work among his own people.

SUSPICIOUS OF WHITES

THE TRIBE has almost unanimously and steadfastly avoided intermarriage with whites upon whom they still look with a mild degree of suspicion. This is especially noticeable among the older natives who are also prone to take pride in the fact that they were born and raised on the reservation.

Although every family owns a tract of land—all of which is rent and tax free—members of the tribe have gravitated away from farming. Very few of them cultivate the ground at all now and only one family, that of Charles Bunn, attempts to make a living by farming.

The majority of others, like the Negroes living nearby, earn their living by working as domestics for the wealthy whites. Some of them are on WPA and a few have moved to New York City, finding employment.

Despite the fact that the Shinnecocks are little known to Harlemites as a group, there are a great number of local residents with whom members of the tribe boast close friendships and who make frequent visits to the reservation.

Frank Stevens, former newspaperman and well known figure in Harlem, was born on the reservation and among other members of the tribe now in Harlem are Majorie Bunn, Anita Crippen, member of a family which has produced several outstanding athletes; Eva Kellis, descendant of the oldest member of the tribe now living on the reservation, 94-year-old Mrs. Anna C. Kellis, and Alberta Ashman.

The Rev. William Lloyd Imes, pastor of the St. James Presbyterian Church, of New York; Dr. H. B. Delaney, Mr. and Mrs. Charles Fennar and Deraldyn Dismond are only a few of the well known New Yorkers who are frequent visitors to the reservation.

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Indiana 7-20-39
Philadelphia Pa.

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MISCEGENATION STARTED WITH EARLIEST MAN

Thus Anthropologists At Rockefeller Lab Puts Lie To Hitler Credo

PEKING, China, Feb. 3—Reich Fuehrer Adolf Hitler's theory of Aryan purity which brought on a wave of anti-racial hysteria and purges was dealt a severe blow this week by Prof. Franz Weidenreich, a noted German anthropologist of Aryan blood himself.

Weidenreich, who is director of the Rockefeller Cenozoic labrora-tory, reveals new facts about the famous "Peking man" fossils. He claims that mixing of the races since the dawn of mankind has been part of the process of evolution.

Seven skulls have been found in a cave at Chou Kou Tien of a family which, it is estimated, lived 100,000 years ago. Professor Weidenreich stated at a Rockefeller hospital lecture that three distinct racial types were discovered in this single group.

Theory Disproved

Although it was contended that racially pure human stock could be traced through historical pedigrees his researches throughout the Fossil Ages to the Peking Man era completely disproved this theory.

Producing the seven skulls, he pointed out characteristics of the Melanesian, Eskimo and Neanderthal, or Upper Palaeolithic of Europe man.

Evidence was found of burial ritual, and the bodies were surrounded by hundreds of skeletal remains including tigers, leopards, bears and deer, he added. Researches have trailed to prove that there was a distinct Chinese race.

Remains of the "Peking man," the oldest known type of human being, were first discovered at Chou Kou Tien in 1928 by the late Dr. Davidson Black, the distinguished Canadian palaeontologist. Investigations have been carried on since through the agency of the Rockefeller Foundation, and several important discoveries have been made recently.

Bilbo Asks Federal Law On Miscegenation

WASHINGTON, Feb.—(ANP)—Senator Theodore Bilbo of Mississippi, who last year introduced a bill to send Negroes "back" to Africa, Monday proposed in congress that a law be enacted nationally prohibiting intermarriage of whites and Negroes.

Birmingham, Ala. Post
February 14, 1939

Bilbo Would Outlaw Inter-Racial Marriages

By United Press.

WASHINGTON, Feb. 13.—Sen. Theodore G. Bilbo (D., Miss.) today introduced a bill which would prohibit the marriage of a white person and a Negro in any territory or possession of the United States or in the District of Columbia.

Bilbo Back at It Again; Would Bar Interracial Marriages In U. S.

WASHINGTON, D. C.—Interracial marriages would be forbidden in federal territory under the terms of a bill introduced in the Senate last week by Senator Theodore G. Bilbo, Democrat, of Mississippi.

The bill would make invalid any ceremony performed in any territory or possession of the United States or the District of Columbia purporting to marry a white and a colored person. Bilbo offered the bill February 13.

Under its provisions it would be unlawful in any territory or possession of the United States or the District of Columbia for any white or colored person knowingly to attempt to marry a white and a colored person, or for any person to conduct a ceremony for that person.

It would also be unlawful for a white and a colored person to be intimate with each other.

Violation of any of the provisions of the bill would subject a person, upon conviction to punishment by imprisonment for not less than two years and not more than five years.

Mississippi Senator Flaunts Prejudices In Halls Of Congress

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WOULD BE UNLAWFUL TO EVEN TRY TO MARRY

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Calvin's Digest

By FLOYD J. CALVIN

SOUTHERN POLICY

AN interesting discussion of "Southern Policy on the anti-marriage laws between the races has appeared in the Christian Advocate, a white periodical, by Rolfe Lanier Hunt, of Louise, Miss. According to a reprint in the National Baptist Voice.

The substance of the discussion is that while laws forbid marriage between the races in the South race mixing has gone forward in that section at a greater pace than in states which sanction intermarriage. So the writer concludes that since the principle of racial integrity is what the South seeks to protect, protection of that principle would be more certain, according to actual statistics, if marriage between white and colored were permitted by law.

Says Mr. Hunt: "To permit a man to father a child without responsibility for his act of procreation makes for promiscuity and for miscegenation. To require the father to assist in support of his child and his mother makes for racial integrity. The marriage code of the Southern states should, therefore, be revised to impose such responsibility. The granting of licenses for marriage between the races might result in some marriages between the races, but the amount of mixing of bloods would be vastly decreased."

At least an approach is suggested for justice between the races where rank prejudice has long ruled supreme.

AMALGAMATION- 1939

GEORGIA

AN EDITORIAL

White Men and Negro Women

A married woman and mother was fined in police court this week after a white man was found in her bed. Two other Negro women in Savannah were caught with white men this week, only the other two cases are not matters of court record. One of the last two women referred to is a well known teacher in the city system.

There is not another city in Georgia, or in the south for that matter, where race mixing of the colored woman and white man variety is more wide-spread than in Savannah. According to the white man's court laws, it is a crime for members of the Negro race and white race to mix in the south. The white man made this law because he felt that the Negro is inferior, not his equal, and he didn't want an alleged inferior race mixing with his supposedly superior one. 5-14-39

The Journal feels that in some respects it is a good law, and that the Negro man has been a constant keeper of this law, but it is a poor law that doesn't work both ways. If a Negro violates this law and the violation is serious enough to warrant a stretch on the chaingang or a seat in the electric chair, a similar violation by a white man under like circumstances should result in a like penalty and not the impositio nof a small fine. 5-14-39

If the white race in the south wants race purity, God knows The Journal wants it to have it, but grant us the same protection so that we might have a pure race too.

Every Negro woman caught with a white man should be tarred and feathered, and the same treatment accorded the man. Nothing could possibly have happened in Savannah this week which could have undermined the confidence of Negro men in their women more than that which happened; and what a picture that is to present to our youth on the eve of Mother's Day!

White Man Arrested In Negro Woman's Bed

The desire to taste of the forbidden fruit landed a 47 year old colored married woman and a lanky 59 year-old white man right into the toils of the law. The woman gave her name to the police as Elizabeth Jackson, but The Journal learned that she is Mrs. Bessie Jenkins of 1082 Wheaton Street, alleged member of First AB Church. The white man gave his name as T. C. Powers. The Journal has not yet been able to learn his real identity.

According to the testimony of arresting officers in police court Tuesday morning, they responded to a call at the Wheaton Street address. When asked by Judge Jordan to explain his being in the woman's house, the man said he had been there on other occasions to see if he could not help to get her a job; that on this visit he was rather tired and the woman asked him to lay down, while she prepared him some coffee. 5-14-39

The woman corroborated the white man's statement. They were both fined $25 each and the fines were immediately paid. Savannah Press

Mrs. Jenkins is said to be employed in a white laundry. However, feelings among white residents towards her are quite bitter. According to the colored residents the white folk in that community declare that the condemned woman must leave or she will be run out. A white man was seen jotting down the address of the house, and when asked what he was doing, he explained that several white women had declared that their husbands were not safe with that woman in the community; that he was getting the address for them.

The Journal also learned reliably that about two weeks ago a group of Negroes tried to catch the man in the house with the intention of whipping them both, but they were out-witted.

Apartment Tenants Start "War" On Mixed Couples

Resentment High In Chicago As Agent Evicts Pair For Being "An Undesirable Influence"

Courier 3-3-39 Pittsburgh Courier

Colored Woman And White Husband Target Of Attack; Purchase Of $2,000 Car Aggravated Situation

CHICAGO, Ill.—(UNP)—"Simply an undesirable influence," were the words used to describe the cause for the eviction of a mixed couple, the Yuricks of 215 N. Western avenue last week, by real estate agents on the complaints of other tenants in the apartment house.

The eviction of Mrs. Louise Yurick, 30, and her white husband, Daniel, was reported to have been done due to the complaints of at least six tenants who objected to the mixed couple living in their midst.

Max Woopley of 211 N. Western avenue refused to recommend the family when contacted by other real estate agencies, Mrs. Yurick stated, which made it difficult for her to rent another apartment.

When questioned concerning the Yuricks, several residents stated they were good neighbors, but the Negro woman with a white husband was an undesirable influence.

Yurick has been employed by International Harvester company for the past 16 years as a mechanic, and it was rumored that his recent purchase of a $2,000 car aggravated the situation.

Arrest Colored Medic And Alleged White Wife

LOUISVILLE, (ANP)—Police last week had under arrest Dr. Joel P. Oliver, 35, and his wife, Wilma, 28, on technical charges of adultery and disorderly conduct and being fugitives from justice.

Their arrest was ordered by Texas police officials who alleged Mrs. Oliver is a white woman, thus making the couple guilty of miscegenation, which, according to Texas law, is punishable by a five-year prison term. Additional charges placed against them on Wednesday were violation of the Kentucky intermarriage law, and (affecting the doctor only) carrying concealed weapons. They were being held in jail in default of $5,000 bond each.

It is said the couple was enroute to Chicago where Dr. Oliver had intended to practice. He had been practicing in Lubbock, Texas, where he was widely known as the wealthy head of a sanitarium bearing his name. He and his wife were reputedly married in Albuquerque, New Mexico, where State laws do not prohibit intermarriage.

Dr. Oliver said he did not know what it was all about, but intimated he might have been "framed" by some malicious Texan. He said that Mrs. Oliver is a colored woman, despite her fair skin which results in her being often mistaken for white. He said he had nothing to hide. He is a graduate of Bishop (Texas) college, and was trained in medicine at Meharry.

Negro Doctor, White Wife Arrested After Marriage

LOUISVILLE, Ky.—Because they are not of the same race, a physician and his white wife are being held under $5,000 bail each for trial on charges of violating Kentucky's statute forbidding inter-racial marriage.

The pair are Dr. Joel P. Oliver, 35, and Wilma, 27. They explained that they were driving from Lubbock, Texas, to Chicago. Both were arrested, Friday, at a hotel. Dr. Oliver has been practicing for 8 years in Lubbock.

WAS SHE COLORED OR WHITE!

Courier

Laralde Case, Involving $500,000, to Trial Monday. Family Tree Boasts Many Distinguished Names.

10-14-39

NEW ORLEANS, La., Oct. 12.—A family tree with branches twisted and warped by miscegenation is about to have the hard, cold light of publicity thrown on it.

Decades old records revealing intermarriage and amalgamation among some of the oldest and most prominent families in the country will be thrown open when the Laralde case is heard in Cincinnati, Monday, October 16.

DISCLOSED UNCLE WAS THOMY LAFON

Involving a half million dollars, this sensational case was started in Cincinnati when white residents of the city claimed the estate of Louisa M. Laralde, a recluse who lived there for a number of years.

But the sensation broke when counter claims were filed by Negroes of New Orleans, said to be relatives of the deceased.

Digging into family archives, it was discovered that Louisa Laralde was the daughter of Edward Laralde, brother of Thomy Lafon, Negro philanthropist of New Orleans, who at the time of his death 40 years ago, left a half million dollars to public and private charity.

FAMILY TREE HAS DISTINGUISHED NAMES

An alleged nephew of the wealthy colored philanthropist, who went to "the other side" is Dr. Pierre Ovide Cherbonnier, one of the founders of John Hopkins hospital in Baltimore, Md. He has many descendents and other relatives, all white, who form a part of the blue blood society on the eastern shore of Maryland. Victor Cherbonnier, prominent lawyer in New York, is also said to be related to Thomy Lafon.

White claimants, reluctant to recognize the fact that Miss Laralde had colored blood, were forced to admit it when Attorneys Theodore M. Berry of Cincinnati and A. P. Tureaud of this city, proved that her father, Edward, was the blood brother of the colored Lafon.

There is also a younger Edward Laralde, brother of the deceased woman, who was founder of the Cincinnati Stock Exchange and the Cincinnati Chamber of Commerce.

Mixed Marriages Ban Faces Md. Court Test

Post 11-3-39

Baltimore, Nov. 2 (AP).—A test of Maryland's 55-year-old law banning marriages between white persons and colored headed for the courts today, with attorneys seeking the release of a colored man arrested after his marriage to a white woman.

Judge Eugene O'Dunne said he would hear on November 10 the application for a habeas corpus writ to free the man, held since last month.

MAN, WHITE WIFE FOUND GUILTY IN MARYLAND COURT

ANNAPOLIS. — Judge Ridgely P. Melvin ruled the interracial marriage between Willoughby Wilson and his white wife, the former Mabel Showacre, void in circuit court this week and gave each of them suspended prison sentences of 10 years.

Wilson was tried for violation of the state's law against mixed marriages. His wife testified that her husband tried to deceive the state and that he knew she was white whein they married.

She asserted they had discussed the question of their difference in races before their marriage.

Counsel for Wilson, W. A. C. Hughes, Jr., and Robert McGuinn, challenged the court to define a Negro. Asking "What is a Negro?" they emphasized that many persons of colored blood do not exhibit any of the so-called anthropological characteristics of the Negro.

Wilson's attorneys contended that the Maryland law is unconstitutional because it brands a mixed marriage as an "infamous" crime and deprives those guilty of the right to vote.

WHITE WIFE SAYS HUSBAND TRIED TO DECEIVE STATE IN MARRIAGE

Courier Pittsburgh, Pa. 11-18-39

'He Knew I Was White," She Testifies—Attorneys for Husband Challenge Judge to Distinguish Negroes from Whites in Courtroom.

BALTIMORE, Md., Nov. 16.—Her Negro husband attempted to deceive the state, Mabel Showacre, white wife of Willoughby Wilson, testified in Circuit court before Judge Ridgely P. Melvin last week. where Wilson is being tried for violation of the state's law against mixed marriages.

The white woman, who has been separated from Wilson since he was jailed told the court that her husband had known all along that she was white, that they had lived together for six weeks before they married and that they had discussed the question of their difference in races.

Counsel for Wilson, Attys' W. A. C. Hughes, Jr., and Robert McGuinn, challenged the court to define a Negro. Asking, "What is a Negro?" they emphasized that many persons of colored blood do no exhibit any of the so-called anthropological characteristics of the Negro.

They further challenged the court to distinguish between a number of colored persons in the courtroom and white persons present.

Wilson's attorneys also contended that the Maryland law is unconstitutional because it brands a mixed marriages as an "infamous" crime and deprives those guilty the right to vote.

Maryland Morality

Maryland's law against mixed marriages exacted a ten year suspended sentence from a Negro man and a white woman at Annapolis last week. The Maryland law brands such marriages as "an infamous crime" although the laws of that state have never been fashioned to control the illicit relationship between white men and Negro women which for three centuries has littered the commonwealth with mulatto children.

Those who know the history of Maryland wonder, in the light of this recent decision, whether the land of Lord Baltimore is reaching to higher realms of morality or going backward. In the days of Lord Baltimore white men bred indentured white women to Negro men, without fear of mob violence or angered public sentiment. Three hundred years later on the Eastern shore of this great state it is an infamous crime for a white woman and a Negro man to enter into the holy bonds of matrimony.

Perhaps the startling declaration above should not be made without offering substantial evidence of the outrage white men perpetrated upon white women in the early colonial history of Maryland.

"Irish Nell," one of the white servants sent to Maryland by Lord Baltimore was sold by him to a planter who had come from England. Following the custom of other white masters who held white women as servants, the planter soon married "Irish Nell" to a Negro named Butler to produce slaves. Upon hearing this, Baltimore used his influence to have the law repealed which made children of such marriages the slave of the master of the sire.

There was much social confusion during those early days in Maryland. White women bound out to unrequited toil were quite naturally opposed to the slave system and the men who controlled that system. They gave expression to their violent reactions by openly marrying Negro slaves rather than free white men. In order to offset this tendency the Colonial Assembly past an act prohibiting such marriages and fixing penalties. The preamble to this law states exactly what the situation was. It follows:

"And forasmuch as divers freeborn English women, forgetful of their free condition, and to the disgrace of our nation, do intermarry with Negro slaves, by which divers suits may arise, touching the issue of such women, and great damage doth befall the master of such Negroes, for the preservation whereof for deterring such free born women from such shameful matches,

"Be it enacted; That whatsoever free-born woman shall intermarry with any slave, from and after the last day of the present assembly, shall serve the master of such slave during the life of her husband, and that all the issues of such free-born women, so married, shall be slaves as their fathers were.

"And be it further enacted; That all issues of English, or free-born women, that have already married Negroes, shall serve the master of their parents, till they be thirty years of age, and no longer."

Calhoun in his "Social History of the American Family," page 94, will substantiate the assertion here made that "Planters" of early Colonial Maryland often married white women servants to Negro slaves in order to transform their offsprings into bondmen.

One, however, should turn to the enacting clause of the Maryland Assembly, just referred to. It will be noted that the main issue with those who controlled the assembly was that "divers suits may arise touching the issue of such women, and that great damage doth befall the master of such Negroes."

Get that? No argument was made then that damage came to white women, injury befell the master, who was confused as to how to enslave the offsprings of such marriages. In other words, when it was economically profitable, it appears that our good white Marylanders did not give a hoot three centuries ago what happened to white women.

In 1787 two children of "Irish Nell," Mary and William applied for their freedom, and it was granted. All of this information can be secured by anyone who studies carefully the early colonial history of Maryland, and our readers are requested to consult Harris and McHenry Reports, I, pp. 374, 376; II, pp. 26, 38, 233.

We would not reach back into the closet of white men to drag out these skeletons but for the unwillingness of many of the dominant group to recognize the fact that there is more morality and virtue in matrimony than in the filthy gutter of illicit relationships as has characterized the white man's attitude in this country, not only towards black women but to females of their own color and blood.

Laws today which prohibit the two races from marriage are not intended for the protection of white women. Such laws are intended to protect white men when they approach Negro women. Under the protecting wing of anti-marriage laws, white men may consort with Negro women without requirement to give these helpless women or these women's children their name.

White Boxing Trainer, Stabbed By Alleged Colored Sweetheart. Dies

Mary Lee Williams Held After Wounds Prove Fatal—Woman Denies Her Guilt.

ST. LOUIS, Feb. 16—(Special)—Well known in boxing circles for years as a trainer of some of the best fighters of this section, Wm. Vandeventer, 55, white, who lived at 3535 Iowa street, died at City Hospital No. One, Friday night, February 10, as the result of stab wounds suffered early on the morning of January 28, allegedly inflicted by his former colored paramour, Mary Lee Williams, 3023 Dickson. Miss Williams, who said that she was a laundress, was ordered held to the grand jury on homicide charges after an inquest Saturday morning.

According to statements made to police, the Williams woman denied her guilt, claiming that Vandeventer and an unknown colored man got into a fight. She said that she had known Vandeventer for four years and that she had lived with him for a year until he left her several months ago to live with Miss Sadie Casey, 3156 (rear) Easton.

Testimony was given by Miss Casey to the effect that she and the white man were seated in the tavern at 3044 Easton, early that morning when the Williams woman came in. Miss Casey said that Vandeventer left their table and a fuss with the woman began. She claims that Miss Williams slashed at Vandeventer with a knife, missing him. Then the couple went outside. So far, no witnesses have been secured to the actual stabbing.

However, it was not until nearly two hours later that police learned of the cutting. Vandeventer was found by his son, William, Jr., a taxi driver, who said that it was nearly three o'clock when someone called him up and said that his father was badly wounded at Miss Casey's home. Prior to that, he said, his mother had received a call, supposedly from Mr. Vanderventer, asking if it would be all right to charge a taxi trip to his son's account. Vandeventer is said to have been on intimate terms with Negroes for years.

Miss Casey said she had gone with Vandeventer but denied Miss Williams' statement that she had lived with Vandeventer.

Young Vandeventer, who testified that he did not know the nature of the argument between his father and the colored woman, also added that he said that he was puzzled why she didn't like him and that she had threatened him. Recently, he testified, some clerks at the place where his dad was employed at 3111 Easton avenue, said that the Williams woman had come into the establishment and threatened Vandeventer several times.

Neither the dead man or the woman, as far as can be learned, divulged the nature of their dispute at the tavern.

AMALGAMATION- 1939

$110,000 Slips Through Fingers; Parentage Still In Doubt

MRS. VIOLA HARRIS GARDNER

Who must prove before a jury that the late Miss Minnie W. Upham, Atlantic City heiress to a bakery fortune, is her mother. Expert medical testimony revealed that Miss Upham never was a mother, despite testimony of a midwife who was present when Mrs. Gardner was born. The Upham will and a codicil excluding from sharing in the estate any person claiming to be her child was admitted to probate.

NEW JERSEY

Medical Testimony In Court Blasts Colored Woman's Hopes Of Obtaining $110,000 Estate

Tribune 11-9-39
Philadelphia

Woman Claims White Dead Woman Was Her Mother; Medics Claim No Indication Of Motherhood

ATLANTIC CITY, N. J.—The testimony of two colored women, one 83 and the other 74, that Mrs. Viola Harris Gardner, 41, of Baltimore, was the daughter of the late Miss Minnie W. Upham, wealthy white local woman, was thrown into temporary discard last Friday when Vice Chancellor Sooy, after a three-day hearing, admitted both Miss Upham's will and a codicil to probate. The estate is valued at $110,000.

Testifying for the heirs to Miss Upham's fortune were Dr. F. Hurst Maier, Philadelphia gynecologist, and Dr. Robert Kilduffe, director of the Atlantic City hospital laboratory.

These experts told the Vice Chancellor that medical examinations of Miss Upham, who was 70 when she died on May 2, 1939, made both before and after her death, definitely indicated that she had never had relations with a man.

Tribune

Miss Upham knew of the charges because the codicil expressly excluded Mrs. George Gardner "or any other persons claiming to be my children" from sharing in the estate.

11-9-39

Not Deciding Parentage

The Vice Chancellor in his decision made it plain that he was not deciding on Mrs. Gardner's parenage.

Lizzie Holland, 83-year-old midwife, who was so feeble that testimony had to be taken at her home in Pleasantville, swore that she was present when Mrs. Gardner was born in the Uphan home on Atlantic avenue, and removed to the home of Lizzie Harris, now dead, in Pleasantville, where the other witness, Sarah Hazzard, saw the infant, and to which home Miss Upham's father came next day and gave money for the child's care.

Mrs. Gardner testified that she had no idea who her mother was until she received a letter in 1930. She has spent her entire life with colored people and is married to a colored man.

Following the Vice Chancellor's decision, William I. Garrison, local lawyer, who represented Mrs. Gardner, said: "We had expected to lose this suit, but had to start it in order to lay

LIVED AS COLORED, SAYS SHE IS WHITE

Baltimore Matron, Who Married Two Race Men, Says She Is Illegitimate Daughter of Philly Spinster.

By TED POSTON
Staff Correspondent

ATLANTIC CITY, N. J., Nov. 9.—With a $100,000 estate and her own birthright at stake, an attracive Baltimore matron fought vainly in Prerogative Court here Thursday to prove herself the illegitimate daughter of a wealthy white spinster, and to upset a will which specifically denied her existence.

The matron, who claimed that she was "born white," although she had been reared by Negroes and twice wed to colored men, was Mrs. Viola Harris Gardner, a forty-one-year-old resident of Baltimore.

Testifying before Vice-Chancellor W. Frank Sooy Thursday she declared that she was the illegitimate daughter of Miss Minnie W. Upham, wealthy white spinster of this city who died in Philadelphia on May 2, leaving an estate of more than $100,000.

WILL 'DISINHERITS' VIOLA HARRIS GARDNER

Miss Upham, the daughter of a wealthy baker and confectioner here, left her estate to cousins in Massachusetts and Missouri, in a will which Mrs. Gardner was seeking to break before probate.

A codicil to this will expressly disinherited "Viola Harris Gardner or any other person claiming to be my child."

After a two-day hearing, Vice-Chancellor Sooy allowed the heirs to probate the will, but emphasized the fact that he was not passing judgment on Mrs. Gardner's maternity, a question not legally before his court.

Seeking to break the will, however, and claim the estate, Mrs. Gardner, through her testimony and that of two elderly Negro women who supported her, spread on the record here an amazing story of back street life in America.

SHE WAS BOARDED IN COLORED HOMES

According to Mrs. Gardner's story, she was born on October 2, 1898, in the home of Mrs. Leah Harris, a colored employee at the Upham bakery who lived on North Presbyterian avenue here. She said she was then boarded in one colored home and another, and then shifted from one school to another, but "always among the colored."

She had no inkling of her real identity, she said, until in 1930 when she received a letter from Mrs. Sarah Hazzard, an elderly Negro woman living in Pleasantville, N. J.

This letter informed her that Miss Upham was her mother and told of Mrs. Hazzard being called to the Harris house a half hour after the child's birth and seeing the white woman in bed there.

Taking the stand in Mrs. Gardner's behalf, Mrs. Hazzard backed up her story of the letter and expanded the details. She testified that when she arrived at the house that two other persons were present besides Mrs. Harris and Miss Upham. She identified them as "Mom" Kelly and Mrs. Liza Holland, both colored.

She quoted the women as saying that she had arrived just a half hour too late for the actual birth, but she said she saw them place the baby in the bed with Miss Upham.

WILL TAKE CARE OF HER FOR A WHILE

A short time later, Mrs. Hazzard testified, Miss Upham's father came to the house and gave both Mrs. Harris and "Mom" Kelly money, telling them that that "would take care of the child for a while."

Following the amazing trail of evidence, Vice-Chancellor Sooy moved court Thursday afternoon to Pleasantville after he had been informed that Mrs. Holland, the third witness who is now 83 years old, was too feeble to journey here.

Mrs. Holland confirmed Mrs. Hazzard's testimony and declared that she was present when the child was born to Miss Upham. She said that there was no doubt in her mind that this child was Mrs. Gardner. The baby was moved away from Mrs. Harris' home to another house within a week of its birth, the aged woman recalled, and was moved to other homes periodically. The Uphams always paid the persons who cared for it, she said.

ADMITS MARRIAGES TO TWO RACE MEN

Mrs. Gardner admitted on the stand that she had married a Negro in Baltimore in 1931. She also admitted that when this marriage ended in divorce, she had again wed a Negro.

Her attorneys contended, however, that this could have no bearing on her birthright and her claim to the estate.

Although the testimony did not reveal whether the Baltimore matron had made any direct appeal to Miss Upham to recognize her relations, the specific mention of Viola Harris Gardner in the codicil intimates that the spinster was aware of her existence before her death. The codicil also expressly states that Miss Upham never had a child.

SAYS MRS. GARDNER NEVER HAD A CHILD

In their successful fight to probate the will which excluded Mrs. Gardner, the heirs of the estate produced two white doctors who testified that they had examined Miss Upham before and after her death.

Both declared that she was a virgin and had never had a child.

Mrs. Gardner's lawyer announced that he would institute an ejectment suit next week in Atlantic City Circuit Court against the heirs and tie up the property until the fight is settled.

Claims Estate Of Rich White Philadelphian

Baltimore Woman Says Unmarried Woman Was Her Mother

ATLANTIC CITY, N. J.—Probate of the will of Miss Minnie W. Upham, rich white spinster, who died at the Hotel Warwick, Philadelphia, on May 2, was held up here Tuesday when Mrs. Viola Harris Gardner of Baltimore, Md., claimed that she was Miss Upham's daughter and was entitled to her $110,000 estate.

Mrs. Gardner claimed that although white, she was raised among colored people and married a colored man. Her attorney told Vice Chancellor W. Frank Sooy that his client "is as white as I am."

That some woman prior to Miss Upham's death had claimed that Miss Upham was her mother was evidenced by a codicil to the will, drawn in 1932, in which the deceased said: "I solemnly declare that I was never married, was never heavy with child and did not give birth to any child."

After hearing testimony of witnesses who were present when Miss Upham signed the will and codicil, Vice Chancellor Sooy set November 1 as the date when testimony on the claim will be heard.

White Broker, Harlem Bride Live in Jersey

STELTON, N.J.—The country home of prominent Sasha Hourwich, white Wall Street broker and the noted Harlem milliner, the former Gladys Brooks Spiveye, is located here not far from the Plainfield-Perth Amboy sector, a wealthy suburbania for New York Millionaires.

The two were married secretly in Philadelphia, two weeks ago, and were reported to have moved out here the past week-end.

Frequented Harlem

Hourwich, scion of a prominent New York family, has long been a familiar figure in Harlem social circles, where Mrs. Spiveye moved. Her shop, located on W. 138th Street, has always been patronied by the "four hundred" of both races.

This marriage, with its New Jersey residential angle, follows by a few weeks that of the former Carlotta Grant Lucas, who was wed to wealthy William Green of Princeton, N.J. This couple also make their home in Central Jersey, not so far from the Hourwich estate.

WOMAN ASKS $100,000 AND HER BIRTHRIGHT

She Says, in Jersey Estate Suit, She Was Reared by Negroes

Special to THE NEW YORK TIMES.

ATLANTIC CITY, Nov. 2—Mrs Viola Harris Gardner, 41 years old, of Baltimore, and two aged Negro women testified today before Vice Chancellor W. Frank Sooey in support of Mrs. Gardner's contention that she was the daughter of Miss Minnie W. Upham, who died last May at the age of 70.

Mrs. Gardner is seeking Miss Upham's estate, valued at $100,000. Miss Upham, the daughter of a wealthy baker and confectioner of Atlantic City, left the estate to cousins in Massachusetts and Missouri and in a codicil to her will declared that she had never had a child and expressly disinherited "Viola Harris Gardner or any other person claiming to be my child."

Mrs. Gardner said she was born on Oct. 2, 1898, in the Atlantic City home of Mrs. Leah Harris, Negro, who had worked several years in the Upham bakery; that she had been reared by Negroes and attended Negro schools and that while she had known she was "born white" she did not know until 1930 that "Miss Upham was my real mother."

She said she was informed of this in a letter from Mrs. Sarah Hazzard, 74, a Negro, of Pleasantville, near here, who testified today that she arrived at the Harris home soon after Mrs. Gardner was born.

Mrs. Hazzard said she saw the infant placed beside Miss Upham in bed and that Miss Upham's father visited the house the next day and gave Mrs. Harris some money to take care of the child.

The other Negro who testified was Mrs. Elizabeth Holland, 83, of Pleasantville, who said she had seen the child born to Miss Upham, had watched her grow to maturity and had no doubt that Mrs. Gardner was the child.

Mixed Marriages Cause No Comment,

Jersey Regards Such Unions as Just a Matter of Course

Officer Fred Thompson, of the Paterson (N.J.) police force, shown with Mrs. Thompson, who is Caucasian.

By HARRY B. WEBBER

NEWARK, N.J.—One subject which none of several official surveys of New Jersey has taken up is that of mixed marriages.

There are thousands of such marriages throughout the State, although no one has ever paid much attention to them.

Probably the region surrounding Paterson, Butler, Hackensack and adjacent sections up toward the New York State line have more mixed marriages than any other section of the State.

No Longer News

Over a period of years reporters in that section have known of many such marriages and they have, in fact, ceased to be news. The location of the clan of Jackson-Whites near that area has played its part in making such marriages popular.

Last year a Paterson story concerning the late Leonard Kyles helped to show how little a mixed marriage causes comment. Reporters covering the case and expressing surprise at the Kyles mixed union were told by Patersonians that such marriages excited little notice.

One Pastor Specializes

One minister in Newark has specialized in uniting mixed couples and although not willing to dig into his records and release names, he has frequently stated he has performed one or two a week for many years.

As an indication that marriages of this nature do not result in much ortracism by either race in Jersey, one of the social leaders of the northern section is of the white race, but she has so many friends that few ever pause to recall this fact.

Marriages All Alike

Several couples, asked this week whether or not they found such unions lasting, pointed out the unions were not much different from any other.

"It's all what you make out of it," one couple stated.

In the Newark area there is an increasing number of colored and Italian mixed marriages.

Feuds between these two races during and in the wake of the Ethiopian war failed to reduce inter-marriage.

The small towns of the State have perhaps more such marriages than the cities. Most of these marriages take place among people who are not prominent socially.

There are several churches in Newark which have mixed couples on their membership lists. When picnics are staged by these churches in the summer whites attend regularly.

Association of colored and white couples previous to marriage has been frequent throughout the State in recent years. This is perhaps due to a lessening in police anxiety to break up such association.

A few years ago Newark police would not permit mixed dances to be held. Today when the big orchestra leaders come to play here there are often nearly as many whites there as colored. The jitterbug craze, as Count Basie said a few weeks ago, has given a blow to race prejudice.

Couples in Streets

On downtown Newark streets it is not unusual to see white and colored couples strolling along together. Everybody stops and looks at them, but there is no open antagonism.

Out in Montclair police are vigorously opposed to mixing and such couples have been arrested while walking down the street.

They are many examples of white children who are reared by colored families here. A few years ago the Vivian Street Maurice case created a sensation when this girl, born white, reared by a distinguished colored family, married a white boy. She is now Mrs. Vivian Opedyke. She moved in the highest realm of younger Eastern society.

Socialite Who Wed Chauffeur Hangs Self; Leaves Vast Estate To Husband

Cites Illness As Cause Of Tragedy

JAMAICA, L. I., June 9 — Mrs. Laura Stedman Gould Dees, prominent Park avenue socialite who astounded society and found happiness 11 months ago by marrying Milton Dees, family chauffeur, committed suicide at her home here Friday while despondent over ill health.

The body of Mrs. Dees, noted author, was found by her husband suspended from a beam in the bathroom of their sumptuous Queens residence at 17205 111th avenue.

A farewell note to Dees, which was found pinned to the victim's dress, read: "I cannot bear to further trouble you with my prolonged illness. You have been too kind, Darling."

The heart-broken husband, in a comment to the press said, "She was a wonderful woman and an inspiring influence to all who came in contact with her. I could never marry again."

Family at Funeral

Mrs. Dees, granddaughter of Clarence E. Stedman, influential New York banker, and a relative of ex-President Grover Cleveland, is said to have been threatened with disinheritance following her marriage to Dees, highly educated and talented poet. However, possessing a fortune in her own right, the woman ignored objections by her family and subsequently made a world tour during her honeymoon.

Members of Mrs. Dees' family mourned side by side with the widower at the bier of the deceased during funeral services. The Cleveland Dodge family, millionaire bankers, who are also related to Mrs. Dees, attended the services.

Mrs. Dees' first husband was the late Dr. George M. Gould, famous author and occulist of Atlantic City. She was buried in the family lot at his side.

It is said the woman's poor physical condition had caused her to attempt suicide on two previous occasions, once by throwing herself in front of an automobile.

Tough Racial Problem Worries Ohio Judge

Daily Mirror 12-17-39 Attleboro, Mass

Must Decide Which Race Is To Raise Child

OBERLIN, O. —(ANP)— Facing the necessity of deciding whether a child should be raised as white or colored, Common Pleas Judge D. A. Cook last week declared that never before had he been called upon to decide a case with such far-reaching racial, social and humanitarian considerations.

The child—two years old, pretty fairskinned and curly haired, was left motherless by a gas explosion last month in her mother's home. The child's father is colored, the mother white. The father is suing for custody of the child, whose custody is also being sought by the family of the white mother, who now are temporarily caring for the little charge.

Atty. Eva Parker of Oberlin, the father's lawyer, told Judge Cook she believed it best for the child's future that she be reared among colored people. Atty. Samuel Deutsch, representing the white mother's family, maintains that inasmuch as the child is to all appearances, of the white race, it should be reared as white.

Therein lies the issue that challenges the wisdom of a modern Solomon. Judge Cook says that both sides in the controversy are with bitterness and interested in what is best for the child. He said they had agreed to abide by his decision in the matter.

AMALGAMATION - 1939 PENNSYLVANIA

Her 'Interracial Baby' Flim Flam Leads To—

At a hearing before Magistrate Rainey two weeks ago, Mrs. Parker exhibited as evidence of her relations with Ochman a 2-year-old child, which she said was his.

It was brought out Monday, however, that the child was not Mrs. Parker's but her sister-in-law's, a Mrs. Florence Kennedy, of 1011 Poplar street.

Mrs. Kennedy and her husband, Bernard, brother of Mrs. Parker's husband, denied knowing that their sister-in-law was passing their child off as her own.

"She told me she was taking the baby out for a walk," Mrs. Kennedy said, explaining how Mrs. Parker happened to have the baby in her possession the day of the hearing.

It was at this point that Mrs. Parker broke down and told what she said was the true story concerning her relations with Ochman.

Her relations with Ochman, Mrs. Parker said, began when she was under the impression that he was a Negro. Previously, she had been told that if she would testify that she was never intimate with Ochman all charges would be dropped and she would be freed. Reminded by Magistrate Rainey that she was under oath to tell the truth, Mrs. Parker told what she emphatically declared said, amounted to about $25. "He gave me 25 cents some days, 50 cents "is the truth."

"I gave birth to twins," she testified. "One of them died at birth, and the other died three months later. He saw one of them," the girl said, pointing to the white man.

Mrs. Parker came here three years ago from Richmond. She was hired by Ochman.

Ochman admitted giving Mrs. Parker money on different occasions, but said that he was never intimate with her.

The sum he gave her, Mrs. Parker said, amounted to about $25. "He gave me 25 cents some days, 50 cents at other times, and a dollar once or twice. Sometimes he would give me a loaf of bread or a bag of crackers.'

MRS. JOSEPHINE PARKER, LEFT, AND SAMUEL OCHMAN

A fantastic, sordid tale, involving the alleged paternity of an illegitimate child, was heard in Magistrate Joseph H. Rainey's court, 5th and Green streets, on Monday morning.

The author of this tale, Mrs. Josephine Parker, 21, of the 1000 block of Poplar street, who was held in $300 bail on a charge of blackmail, climaxed her narration by naming as a relative and "only protector" a well-known social figure. She did this shortly after the hearing, in the presence of a number of witnesses.

She named Miss Nora Waring, a teacher at the Harrison School, 11th and Thompson streets. Miss Waring, however, emphatically denied knowing the girl. When confronted by the teacher, Mrs. Parker admitted that Miss Waring was not related to her.

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AMALGAMATION - 1939 PENNSYLVANIA

Her 'Interracial Baby' Flim Flam Leads To—

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At a hearing before Magistrate Rainey two weeks ago, Mrs. Parker exhibited as evidence of her relations with Ochman a 2-year-old child, which she said was his.

It was brought out Monday, however, that the child was not Mrs. Parker's but her sister-in-law's, a Mrs. Florence Kennedy, of 1011 Poplar street.

Mrs. Kennedy and her husband, her relations with Ochman. Mrs. Parker came here three years Bernard, brother of Mrs. Parker's Previously, she had been told that ago from Richmond. She was husband, denied knowing that their if she would testify that she was hired sister-in-law was passing their child by Ochman. never intimate with Ochman all giving Mrs. Parcharges would be dropped and she ker money on different occasions, but would be freed. Reminded by Mag- said that he was never intimate with off as her own. istrate Rainey that she was under her.

"She told me she was taking the baby out for a walk," Mrs. Kennedy said, explaining how Mrs. Parker happened to have the baby in her possession the day of the hearing.

It was at this point that Mrs. Parker broke down and told what she said was the true story concerning

oath to tell the truth, Mrs. Parker told what she emphatically declared said, amounted to about $25. "He "is the truth." gave me 25 cents some days, 50 cents "I gave birth to twins," she testi- at other times, and a dollar once or fied. "One of them died at birth, and twice. Sometimes he would give me the other died three months later. a loaf of bread or a bag of crackers.' He saw one of them," the girl said, pointing to the white man.

Hold White Man and Negro Woman on Mann Act Charge

MEMPHIS, Texas.—(ANP)—Ed A. Qualls, white, former Mobile, Ala., policeman, and Mrs. Ophelia Hennenberg were arrested here last week and held on several charges. Qualls and Mrs. Henenberg are said to have been wanted in Mobile on felony charges and in addition federal bureau of investigation officials have been notified to investigate the case on the basis of the Mann ("white slavery") act.

The couple were arrested when Joe Hennenberg the woman's husband, found them together here after a search of several months. He located his wife through letters she had written her relatives back home. Mrs. Hennenberg stated she had been a virtual prisoner in their quarters back of a grocery store since coming to East Memphis last fall. Local police had heard that a white man and colored woman were living together, but had been unable to locate them.

Dallas All-White Jury Holds Deceased Woman Friend Of Greek Man Was Colored

"Pa" Strickland Named Adiminstrator of $20,000 Estate of Late Mrs. Anita Martinez

Common-Law Marriage Not Recognized

DALLAS, Tex.—In Judge Payne L. Bush's court last Thursday, an all-white jury rendered a decision based on the racial identity of the late Mrs. Anita Martinez in which an estate left by the dead woman amounting to nearly $20,000 was involved. The deceased woman owned con-siderable property and a quantity of valuable jewelry which was at stake in the court proceedings. Sam J. Saros, who is described as a Greek, claimed that he and the deceased woman, who died seven months ago, lived together in a relationship that constituted a common-law marriage and because of this fact, he was entitled to the property left by the deceased.

Wm. Daugherty, claiming to be the only surviving brother of Mrs. Martinez, contested the claim of Saros and at the time following the woman's death, a local undertaker, white, held the body for a number of weeks until a court order was issued, turning it over to a colored undertaker for burial. Mr. Daughtery, who lives in Kansas, waived his right as administrator in favor of Mr. H. Strickland, well known Dallasite, and president of the Excelsior Life Insurance Company.

The decision of the jury was that the white contestant could not be appointed because of his racial identity as a member of the Caucasion race, denying that a common law relationship could exist in Texas between members of the two races involved. The many friends of Mrs. Martinez who knew her by the name of Tena Long in the early days in Dallas, were surprised at the contention of Saros' lawyer, and were not surprised when the decision was rendered.

Lieut. Gov. Telephones Enterprise; Vic Meyers Discusses Maxwell Bill

Pledges To Keep Race Informed; Bill Has Little Chance

Lieut. Governor Victor Meyers, phoned the NORTHWEST ENTERPRISE in reply to a telegram from the paper asking that a hearing be had on the Maxwell miscegenation bill that regularly makes its appearance at the legislative sessions.

The Lieut. Governor, who is one of the most popular men holding office in the state, was active in having the same bill killed at the 1937 session sponsored by the same senator, Maxwell from Renton, an employe of the Pacific Coast Coal Company, and an administration leader. Many leaders have expressed themselves as fearing Governor Martin would sign such a bill, or else he would restrain one of his most prominent leaders from introducing it at each session.

In an editorial several weeks ago the NORTHWEST ENTERPRISE asked the question of, **"What is Senator Maxwell's Motive."** The paper claimed that it was obvious that mixed marriages presented no problem to the State of Washington, and it was apparent an ulterior motive behind the prejudice-coated bill, was to establish a precedent for discriminatory laws. However, the Lieut. Governor assured the editor that he would be notified in time if there was any possibilty of the bill coming from the rules committee. A concensus of opinion is the bill will die in committee.